

The Pharisees did that, but notwithstanding they heard it said to them "that the publicans and harlots go into the kingdom of heaven before you."

Christ's idea of his mission to the world was not that he should escape from the world, but that by words and life he should reprove its sin, and pity and seek to save its sinners. That he intended his followers to do likewise is suggested, at least, by the parables of the Lost Sheep, and the Good Samaritan and taught by such sayings as, "Ye are the light of the world," "Ye are the salt of the earth," and "As my father hath sent me, into the world, even so send I you." Hence, we believe that Jesus meant that his church should not have the spirit of the world and that it should not exclude itself from the world in the sense that it should have nothing to do with it.

He meant for his church to be in the world, but not of it. Its life should be a continual protest, not only on Sunday, but every day, not only in the Sunday-school and prayer meeting, but also in the store, bank, factory, and farm against the selfish ideas of the world, the self-seeking conduct of the world dominated by satan. Its life should be a continual inspiration to men to seek the completion of their lives, the betterment of society in Christ.

"Go ye into the world and preach the gospel to every creature," is not ascetic in its tone. Christianity and the church being the instrument, is to leaven all life; ennoble all business; inspires all life with the spirit of Christ. Salvation is not an escape from the world, but a being kept from evil in the world; and touching others with that mysterious but mighty life which was in Christ, "not to be ministered unto but to minister." Salvation is not a condition to be obtained after death, but is a condition here and now. It was not in Christ's view a magical thing accomplished by intellectual assent only to certain propositions. It is liberty from the thrall-dom of sin as a motive of life, accomplished by the adoption of Christ's life. Christ's church is to be a moulder of opinion and life. Witness the parable of the leaven. It is to revolutionize and evolutionize, if you will permit the word, human society, as shown by its achievements; to remodel government, change the social relations from those of selfish inequality to brotherhood, to make politics clean, to cleanse our cities as well as our lives, to fill all life with nobler purposes, and to save men one by one from the domination of this world by making them Christ like. The church is the sworn foe of the world-spirit born of hate, selfishness and hell.

The church should have a message for the vexed labor problem. Nothing

but the spirit of Christ gave it the partial solution of the abolition of human slavery. Nothing but Christianity can complete the solution of this difficult and pressing problem. In this the church is Christ's messenger.

As Paul preached brotherhood to Philemon in regard to his run-a-way slave Onesimus, so the church must preach the same gospel of love and self-denial and vital brotherhood to the mill-owner, the mine-owner, the manufacturer, the railroad magnate, in short to every employer. As Paul sent back Onesimus to his master, and exhorted slaves to obey their master "with singleness of heart as unto Christ," so the church must have a message to the employees today. Christ only can settle this question. His church is his messenger.

The church should find its voice in Congress and legislatures. She is not availing herself of her opportunities as she should to make known in plain language her wishes to her servants the congressmen and legislators. She sometimes fails to see that she is obeyed.

Corruption in public places should have her attention. Child-labor, and the labor of women are the proper subjects of her attention.

It is a sad fact that too often, the battle against organized wrong is being fought by so called non-Christian philanthropists in the face of the indifference of the church, when she should be the foremost in the fight.

Her ministers are too often waxing eloquent over the conditions of a comparatively unknown world, rather than employing that eloquence in bettering conditions of which they may and ought to know; in logomachy about millennialism, post and pre, catechisms this and that, shibboleth and sibboleth, tweedledum and tweedledee, when they would much better be fighting the common enemy so much in evidence on every hand.

I close with a quotation from that disciple of Christ, "who went about doing good," Lord Shaftsbury. "Depend upon it, the time will come when you will bless God if your career has been one by which your fellows have been benefitted and God honored. Nothing is more likely to keep you from mischief of all kinds, from mischief of action, of speculation—from every mischief that you can devise, than to be everlastingly engaged in some great practical work of good. Christianity is not a state of opinion and speculation. Christianity is essentially practical, and I will maintain this, that practical Christianity is the greatest curer of a corrupt speculative Christianity." I noted by B. T. Ely in "Social Aspects of Christianity," p. 81. Brethren, I commend the quotation to your thoughtful consideration.

Home Circle

The Cheerful Heart

"The world is ever as we take it,
And life, dear child, is what we make it."

Thus spoke a grandma bent with care,
To little Mabel flushed and fair.

But Mabel took no heed that day
Of what she heard her grandma say.

Years after, when no more a child,
Her path in life seemed dark and wild.

Back to her heart the memory came
Of the quaint utterance of the dame:

"The world, dear child, is as we take it,
And life, be sure, is what we make it."

She cleared her brow, and smiling thought:
"Tis even as the good soul taught!"

"And half my woes thus quickly cured,
The other half may be endured."

No more her heart its shadow wore;
She grew a little child once more.

A little child in love and trust,
She took the world (as we, too, must)

In happy mood; and lo! it grew
Brighter and brighter to her view.

She made of life (as we, too, should)
A joy; and lo! all things were good

And fair to her, as in God's sight,
When first he said, "Let there be light."

—Ex.

Over-Helping

Selected.

The most subtle danger of home love is the danger of over-helping. Parents who owe all that is noble and strong and worthy in their own character to the hardships of their early days, which compelled them to toil unceasingly, deny themselves continually, and make personal sacrifices, dwarf all the fine possibilities of their children's lives by over-indulgence; by sparing them from hardship, and shielding them from necessities of toil and self denial. "My children shall never struggle as I had to do," parental love says, not knowing, or not remembering, that struggle was God's blessed means of grace to them, that to it they owe all they are, and that in saving their children from it they are keeping them out of life's best school.

Two Faces

Presbyterian.

I heard a strange thing the other day. It was of a little girl who had two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash and pretty little shoes, she expects her mother's friends will say, "What a sweet face! let me kiss it."

But, do you know, when she is alone with her mother, and no company is expected, she does not look at all the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then.

So you see the little girl has two faces: the